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ture of the second century sits ill on a historian (p. 59). To connect the *Didache* with the year 100 and *Diognetus* with 130 is astonishing. With regard to Marcion's relation to the canon Dr. Vedder misapprehends the bearing of the facts. Marcion's attempt was not to substitute his New Testament for the one current among the churches, but to substitute a New Testament for the Old. Schlecht's discovery of the original form of the *Didache* seems to have escaped Dr. Vedder (p. 225), or he would know that in its earlier form it lacks just those echoes of the Sermon on the Mount to which he appeals. The allusions to a letter of Ignatius to the Philippians (p. 65) and to Gregory of "Nazianzen" (p. 374) are inaccuracies. On the whole, the study of the rise of the canon requires deeper insight, keener discrimination, and a more candid and generous temper.

EDGAR J. GOODSPEED

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THE APOLOGETIC OF THE NEW TESTAMENT

How far back in the history of the church ought one to date the beginning of the Age of the Apologists? In the judgment of Mr. Scott¹ the fashioning of an apologetic commenced immediately after the death of Jesus, and the earliest extant apologetic literature is found in the books of the New Testament. Indeed, it was primarily as such that these books were produced. And this is true even of the Synoptic Gospels; they are not mainly biographical, but represent the effort to establish conviction as to the messiahship of Jesus through the choice of incidents in his career that favor such a conclusion about him. This conception of the central aim of the New Testament books is not entirely new; but never before has it been wrought out with the fulness and supported with the clearness that characterize these lectures given at Glasgow University under the Alexander Robertson Trust.

The literature of the New Testament makes manifest its apologetic aim under several forms, namely: (1) where it is seen to be directed against Judaism; (2) in its support of Christianity in opposition to the prevalent heathenism; (3) by its attacks upon the encroachments of Gnosticism, and (4) in its endeavor to exhibit Christianity as the absolute religion. By the recognition of the apologetic character of much that is found in the New Testament, one will be brought to a juster judgment as to the right interpretation and the wise use of this material today. It will be regarded less as a final statement of Christian truth, more as an exhibit of the

¹ *The Apologetic of the New Testament*. (Crown Theological Library.) By E. F. Scott. New York: Putnam, 1907. vii + 258 pages.

endeavor to meet successively the problems presented to the expanding church by its contact with the modes of thought in the midst of which it was working. Beneath the varying apologetic may be found always the eternally valid truth on which it is based.

But a study of the apologetic of the New Testament will do more than enable one to distinguish between the passing form of statement and the ultimate reality. It will indicate clearly the most effective forms of an apologetic for today. This is true because those points of view which formed the basis of conflict between Christianity on the one hand, and Judaism, heathenism, and Gnosticism on the other, are frequently recurrent in the history of human thought. The conflicts between legalism and liberty, between materialism and the recognition of the spiritual, between religion in its simplicity and religion as an attempted philosophy—these are those that brought forth the New Testament apologetic, and they are always present. Much is to be learned from the New Testament, therefore, that will prove profitable for use in all time, as to a sound apologetic method. And for this reason the closest study of the New Testament method is advisable.

Ultimately it will be seen that these first apologists commended their message to the world of their time by expressing it in the highest categories of contemporary thought. What we need today, Mr. Scott urges, is a closer alliance between Christianity and the actual mind of the age; our religion has too long identified itself with antique modes of thinking.

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THE MYSTICISM OF PAUL

Dr. Campbell fears that our age is losing sight of the fact that the essence of our Christian religious experience is mystical and he desires through an exposition of the mysticism of Paul¹ to bring a message to the church of today. As a religious mystic, he tells us, Paul possessed a perception of God as a living personal Father, as a transcendent and immanent Deity, and held direct communion with him. As a Christian mystic, his communion with God is in Christ, and had its beginning in a vision which was an inner revelation of an objective reality. As an evangelical mystic the apostle expressed this union in the figure of a crucifixion, death, burial, resurrection, and ascension with Christ; while as a rational mystic he grounds his belief upon the testimony of his own consciousness, tests his

¹ *Paul the Mystic: A Study in Apostolic Experience.* By James M. Campbell. New York: Putnam, 1908. 285 pages. \$1.50.